Ahl e Mayyat Ke Ghar 40 Din Tak Khaana Dena

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AHL E MAYYAT KE GHAR 40 DIN TAK KHAANA DENA

Sawal:
Aaj kal aisa hota hai ke log mayyat ke ghar 40 din tak khaana bhejte hain is amal ki kya haisiyat hai? Isi tarah ahl e mayyat doosron ke liye apne ghar khaana pakaate hain wafaat ke din bhi aur terahwen, chaaliswen par bhi shariyat mein is amal ka kya hukm hai?

Jawab:
Kisi ke ghar mayyat ho jaaye to us ke rishtedaaron aur padoosiyon ko chahiye ke ahl e mayyat ke liye khaana tayyaar kar ke un ke ghar bheje, yeh amal masnoon hai. Jab jung e Mouta ke din Hazrat Jafar Radhiallahu Anhu ki shahadat ki khabar pahunchi to Rasool e Akram Sallallahu Alaihi Wasallam ne farmaya:

اصْنَعُوا لآلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ أَتَاهُمْ أَمْرٌ شَغَلَهُمْ

TARJUMAH: Jafar ke ghar walon ke liye khaana tayyaar karo kiunki unhein woh cheez pahunchi hai jis ne unhein mashgool kar diya hai.
(Sunan Abi Dawood: 3132)
* Allama Albani Rahimahullah ne is Hadees ko Hasan kaha hai.

Isi tarah Sahihain (Sahih Bukhari aur Sahih Muslim) mein yeh riwayat maujood hai:

عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ، ثُمَّ تَفَرَّقْنَ، إِلاَّ أَهْلَهَا وَخَاصَّتَهَا، أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطُبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ فَصُبَّتِ التَّلْبِينَةُ عَلَيْهَا ثُمَّ قَالَتْ كُلْنَ مِنْهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: التَّلْبِينَةُ مَجَمَّةٌ لِفُؤَادِ الْمَرِيضِ، تَذْهَبُ بِبَعْضِ الْحُزْنِ

TARJUMAH: Nabi Kareem Sallallahu Alaihi Wasallam ki zauja e mutahhara Hazrat Aisha Radhiallahu Anha se riwayat hai ke jab kisi ghar mein kisi ki wafaat ho jaati to us ki wajah se aurtein jama hoti aur phir woh chali jaati. Sirf ghar waale aur khaas khaas aurtein reh jaati to Aap haandi mein Talbeenah pakaane ka hukm deti. Woh pakaaya jaata phir sareed banaya jaata aur Talbeenah us par daala jaata. Phir Umm ul Momineen Hazrat Aisha Radhiallahu Anha farmaati ke usay khaao kiunki main ne Nabi Kareem Sallallahu Alaihi Wasallam se suna hai Aap farmaate they ke Talbeenah mareez ke dil ko taskeen deta hai aur us ka gham door karta hai.
(Sahih Bukhari: 5417 and Sahih Muslim: 2216)

Talbeenah: Yeh ek ghiza hai jo soop ki tarah hota hai, jo aate aur chaan se banaya jaata hai, kabhi kabhaar us mein shehad milaaya jaata hai, isay Talbeenah is liye kehte hain ke uska colour doodh jaisa safaid aur doodh hi ki tarah patla hota hai. Kuch log isay jaw ki kheer bhi keh dete hain.
In dono ahadees se ahl e mayyat ke liye khaana pakaana saabit hota hai magar ahl e mayyat ko khaana khilaane ke liye 40 din mutayyan karna rasam o riwaj mein se hai aur agar 40 din ko sawab samajh liya jaaye to phir bidat thehregi. Nabi Sallallahu Alaihi Wasallam ne farmaya:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

TARJUMAH: Jis ne koi aisa amal kiya jispar hamara hukm nahi toh wo amal mardood hai.
(Sahih Muslim: 1718)

Isi tarah ahl e mayyat ke yahan jama hona aur phir un logon ke liye ahl e mayyat ka khaana pakaana na sirf zamana e jahiliyyat ke aamaal mein se hai balki yeh noha mein shumaar hai.

كُنَّا نَرَى الِاجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصَنْعَةَ الطَّعَامِ مِنَ النِّيَاحَةِ

TARJUMAH: Hum Sahaba ki jamaat ahl e mayyat ke yahan jama hone aur un ke khaana tayyar karaane ko murde ki nauha mein se shumaar karte they.

(Ibne Majah: 1612)

* Allama Albani Rahimahullah ne is Hadees ko Hasan kaha hai.

Imam Nawawi Rahimahullah ne likha hai ke ahl e mayyat ka khana banana, doosron ka un ke yahan jama hona is silsile mein koi cheez manqool nahi hai is liye yeh kaam bidat aur ghair mustahab hai. (Rauzat-ut-Talibeen: 2/145)

Is liye ahl e mayyat ka wafaat ke din, terahwan, chaliswan ya koi aur is tarah ka din manana bidat hai albatta ghar aaye mehmaan ki ziyafat karna is se alag hai.

Ahl e mayyat ko chahiye ke mayyat ki taraf se faqeeron aur miskeenon mein baghair din ki ta'een ke sadqa kare.

والله أعلم بالصواب

Note :Isey khudh bhi padhey aur dooosron ko bhishare karey.Mazeed Deeni masail, jadeed mouzuaat aur fiqhi sawalat ki jaankari keliye visit kare

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